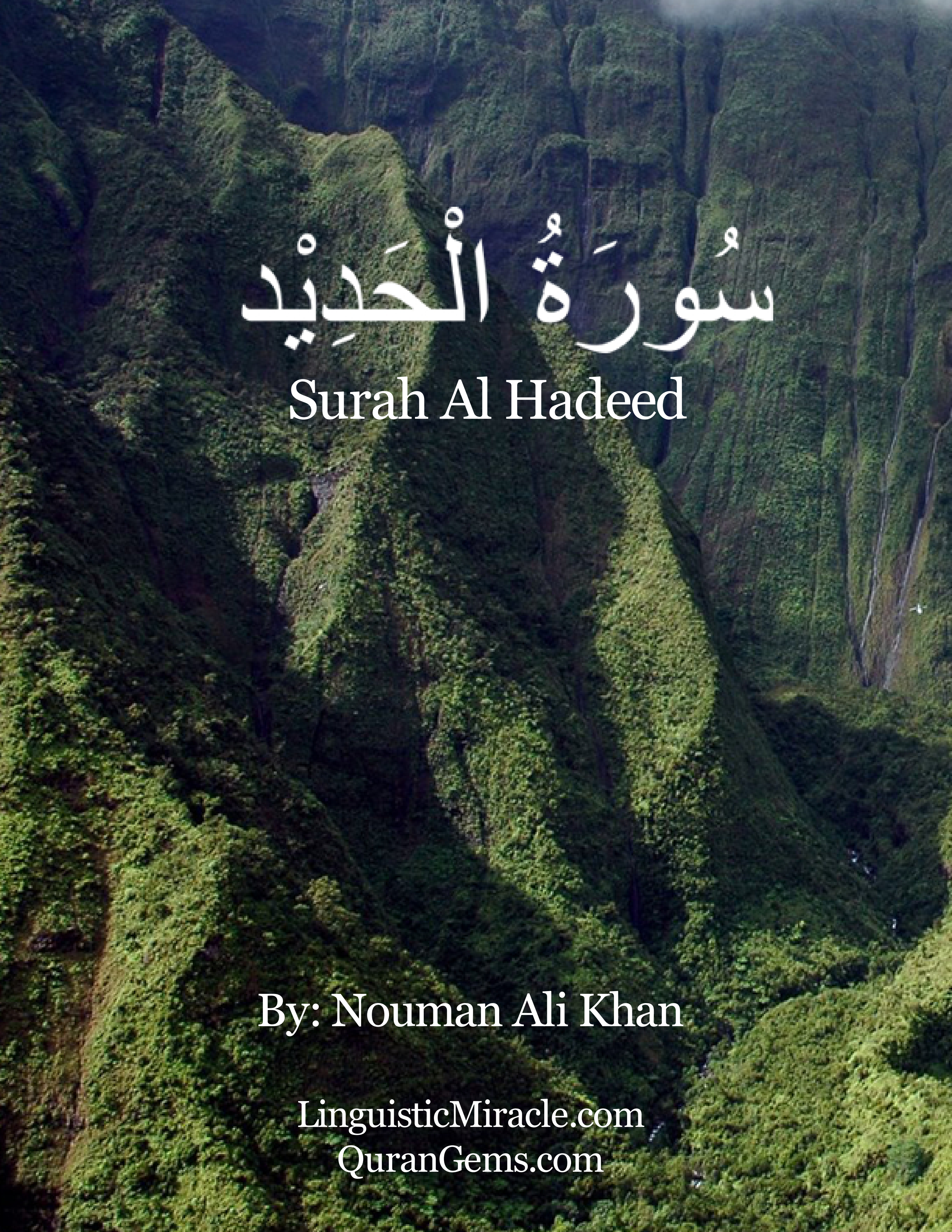


سُورَةُ الْحَدِيْدِ

Surah Al Hadeed

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سُورَةُ الحَدِيد

This is a Madani Surah and is one of the Surahs grouped in مُسَبِّحات. This Surah introduces the major modes of arguments that are used across the مسَبِّحات. These Surahs are called مُسَبِّحات because half of them begin with the تسبيح [praise] of Allah. It begins with the mention of praises of Allah by other creations and then moves on to believers and their problems.

There are three levels of comparison in these Surahs:

1. All of Allah's creation declares His perfection.
2. Human beings are the best of creation, so they should be fulfilling the right of declaring Allah's greatness and praise better than all other creations.
3. But among human beings, the believers are the best so they should be foremost in praising and declaring Allah's greatness.

There is a constant comparison between the universe and its role with Allah and then us [believers], our

community, and our role with Allah. This is how argument of most of the مُسَبِّحات begins.

تسبيح is different for humans as compared to other creations:

- By the existence and the grandeur of Allah's creation, there is تسبيح [glorification]. Just by observing Allah's creation, it makes us think that if this is so beautiful than how beautiful and great must be the one who made it.
- All of Allah's creations, including the inanimate objects, down to molecules and atoms have been given a language with which they do Allah's تسبيح

This Surah also offers a comprehensive view of the reality of spirituality. It addresses both the real and the fake spirituality. The Surah starts with the praises of Allah, the grandeur of Allah, and the greatness of Allah, before moving on to the subject matter of weakness of Iman. The reason for this may be because the weakness of Iman is directly related to the fact that we are not appreciating the greatness of Allah enough.

Ayah 1

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١

Muhsin Khan

Whatsoever is in the heavens and the earth glorifies Allah, and He is the All-Mighty, All-Wise.

Nouman Ali Khan

Everything in the skies and the earth has been declaring the perfection of Allah, and He is the ultimate Authority, All-Wise.

Ayah 2

لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ يُحۡيِۦ وَيُمِيتُۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٢

Muhsin Khan

His is the kingdom of the heavens and the earth, it is He Who gives life and causes death; and He is Able to do all things.

Nouman Ali Khan

To Him alone belongs the dominion [kingdom] of the skies and the earth, He gives life and He gives death, and He has complete control over all things.

Ayah 3

هُوَ ٱلْأَوَّلُ وَٱلْـَٔاخِرُ وَٱلظَّـٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣﴾

Muhsin Khan

He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything.

Nouman Ali Khan

He is the First and the Last, and He is the Obvious one [He is the ultimate reality] and He is the [most] Hidden [there is no greater entity hidden than Allah]. And He is knowledgeable over all things.

This ayah is unique in the sense that when Allah mentions His name, He does not use a وَ[and] between them. This is unique because all of the names mentioned are opposites of each other. So Allah is all of this at the same time.

Ayah 4

هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى
ٱلْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا
يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

Muhsin Khan

He it is Who created the heavens and the earth in six Days and then Istawa (rose over) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) whosesoever you may be. And Allah is the All-Seer of what you do

Nouman Ali Khan

He is the One who created the skies and the earth in six days, then He rose [took His place] upon Al-a3rsh. He knows what enters into the earth and whatever comes out of it, and He knows what comes down from the sky and what rises up into it [the sky], and He is with you wherever you may be. And Allah in regards to everything that you are doing is in full view.

مَعَكَ [ma3aka] means 'with you'. This is referring to Allah's مَعِيَّةٌ 'closeness' to everyone at all times. The point of Allah saying that He is with us is to know that we are never alone.

The choice of words in using تعمَلُون [ta3maloon] shows بلاغة in the ayah. عَمَل is different from فِعل . فِعل is an involuntary action e.g. breathing, seeing, hearing and walking are افعال. An action that is based on intention is called عَمَل e.g. speaking, looking and listening etc.

Ayah 5

لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ٥

Muhsin Khan
His is the kingdom of the heavens and the earth. And to Allah return all the matters (for decision).

Nouman Ali Khan

To Him alone belongs the kingdom of the skies and the earth. To Allah all matters, all decisions are going to be taken back.

الأَمْرُ [Al-Amr'u] interestingly combines two things, it combines the decision and combines the action. Somebody decides to do something e.g. Hajj and is unable to do it, then that أَمرٌ 'decision' is taken back to Allah. أَمرٌ not only refers to actions but also includes intentions and decisions. It is Allah's mercy that He chose the word أَمرٌ and not عَمَل or فعل.

Ayah 6

يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِۚ وَهُوَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٦

Muhsin Khan
He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts.

Nouman Ali Khan

He enters [inserts] the night into the day and the day into the night. And He is fully knowledgeable of the nature of the chests.

ذَات [thaat] means ‘the original state of something, personality of something’.

صُدُور [sudoor] means ‘chests’ and includes feelings, sentiments and conscience.

Ayah 7

ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُوا۟ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ ۖ فَٱلَّذِينَ
ءَامَنُوا۟ مِنكُمْ وَأَنفَقُوا۟ لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

Muhsin Khan
Believe in Allah and His Messenger (Muhammad SAW), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allah's Way), theirs will be a great reward

Nouman Ali Khan

[O Muslims] Believe in Allah and His messenger and spend out of which He has left you behind with. Then those of you that really come to believe among you and [as a result] spend, they are in fact going to have a huge compensation.

مُسْتَخْلَف [Mus'takh'laf] comes from خَلف which means 'behind'. اِستِخلاف is to leave someone with something and you leave them.

مَا is an اسم موصول like الذي and the difference between ما and الذي is that ما is general and الذي is very particular. So Allah is telling us in this Ayah that whatever talents, abilities, opportunities, economic situation, social circumstances, era and region in the world, whatever I have left you behind with, you will spend out of that.

Ayah 8

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۙ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ
مِيثَاقَكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨﴾

Muhsin Khan
And what is the matter with you that you believe not in Allah! While the Messenger (Muhammad SAW) invites you to believe in your Lord (Allah), and He (Allah) has indeed taken your covenant, if you are real believers

Nouman Ali Khan

And what is wrong with you, you don't believe in Allah ! And the messenger is calling you, so that you could truly believe in your Master [Allah], and [how is this something new to you ?] the [real] covenant [long before the messenger came] was already taken [when you were created], if in fact you are

believers [you should remind yourself, this is affirmation of original agreement].

There are two meanings of لَا تُؤمِنُونَ بِاللّٰهِ, 'you don't believe in Allah' and 'you don't believe Allah'. Saying I believe in Allah means that I believe in His existence, His names and attributes and His uniqueness. And saying I believe Allah means that I have full conviction and trust in whatever He is saying to me.

Ayah 9

هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ ءَايَـٰتٍۭ بَيِّنَـٰتٍ لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَـٰتِ إِلَى
ٱلنُّورِ ۚ وَإِنَّ ٱللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ٩

Muhsin Khan
It is He Who sends down manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad SAW) that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful.

Nouman Ali Khan

He is the one who sends upon his slaves over and over again miraculous, clear and self-evident signs [revelations], so He can pull you out from the shades of darkness to the light. And Allah, especially in your case is extremely compassionate and Merciful [always ready to take care of you and shower His mercy and blessings upon you].

رَءُوف [raoof] or رَأْفَةٌ [ra'fa]in the human sense is 'to be able to feel someone else's pain, to identify with someone's situation'. And Allah by saying that He is رَءُوف, is telling us that He is not only merciful towards us, but He also knows exactly what we are going through.

Ayah 10

وَمَا لَكُمْ أَلَّا تُنفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا
يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ
الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ﴿١٠﴾

Muhsin Khan

And what is the matter with you that you spend not in the Cause of Allah? And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best (reward). And Allah is All-Aware of what you do

Nouman Ali Khan

And what is wrong with you that you wouldn't spend in the path of Allah? And [Have you forgotten that] Allah alone owns the inheritance of the skies and the earth? Know that the ones among you who spent before the victory came are not the same, and he [they] fought [before the victory came]. Those people are greater in rank than those who spent after the victory came and those who fought [Al-Ahzab] also. And every single one, Allah had promised the very best. And Allah has full news of whatever you are up to.

Ayah 11

مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥ وَلَهُۥٓ أَجْرٌ كَرِيمٌ ﴿١١﴾

Muhsin Khan

Who is he that will lend to Allah a goodly loan, then (Allah) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise).

Nouman Ali Khan

Is there any single one out there that is going to give Allah a good loan? Then He will multiply it for him, and he will have a gracious [noble] reward.

مَنِ الَّذِي which means 'is there someone', is enough is Arabic but saying مَنْ ذَا الَّذِي is equivalent to saying 'is there any single one out there'.

This beautiful expression of lending Allah a good loan is not only an expression of انفاق في سبيل الله [spending in the path/cause or for the sake of ALLAH] , it is a means of putting a Muslim to shame, how greedy have you become that you need loaning terms with Allah? This phrase is supposed to put our integrity in Islam to shame.

Ayah 12

يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ
ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ
ٱلْعَظِيمُ ﴿١٢﴾

Muhsin Khan

On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!

Nouman Ali Khan

The day on which you are going to see the believing men and believing women that have light running [gushing] out from right in front of them [chests] and their right hands. Congratulations to [all of] you today! Gardens at the bottom of which, rivers flow and you will stay there forever, that is the ultimate success.

Ayah 13

يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُوا۟ ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ
قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ فَٱلْتَمِسُوا۟ نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ
ٱلرَّحْمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ﴿١٣﴾

Muhsin Khan
On the Day when the hypocrite men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

Nouman Ali Khan

The day on which hypocritical men and women are going to say to those who believe: ‘Look towards us (wait for us) ! Can we have some of your light! [so that we can have light for ourselves] ’ It will be said to them: ‘Go back behind you! Go seek a light [this light isn’t for you]’ Then between them a wall will be dropped, which has a door. On the other side of it [the side you cannot see], there is mercy, and on the obvious side of it [where these people are at], there is punishment.

قَبَسَ [qabasa] in Arabic is a ‘borrowed flame’.

سُور [soor] from which we also get the word سُورَة, is ‘a large wall that is used to encircle a city’.

Ayah 14

يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ ۖ قَالُوا۟ بَلَىٰ وَلَـٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ
وَٱرْتَبْتُمْ وَغَرَّتْكُمُ ٱلْأَمَانِىُّ حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ وَغَرَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿١٤﴾

Muhsin Khan

(The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith); and you were deceived by false desires, till the Command of Allah came to pass. And the chief deceiver (Satan) deceived you in respect of Allah."

Nouman Ali Khan

They [hypocrites] will start calling out [believers] from the wall: 'Weren't we with you?' They [believers] will say: 'Of course [you were]! You put yourselves in trials and tribulations, you procrastinated, [and as a result] you started to fall into doubt, and false hopes deluded you, until the decision of Allah came. And the most deceptive one [shaitan] got the best of you.

فِتْنَةٌ [Fitnah] is a 'difficult test'. It also means to burn gold to get the impurities out.

تَرَبُّصٌ [tarab-bus] means 'procrastination', 'wait and see' etc.

Ayah 15

فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟ ۚ مَأْوَىٰكُمُ ٱلنَّارُ ۖ هِىَ
مَوْلَىٰكُمْ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٥﴾

Muhsin Khan
So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allah Islamic Monotheism). Your abode is the Fire, that is the proper place for you, and worst indeed is that destination.

Nouman Ali Khan

Then on that day, no ransom will be accepted from you, nor from those who disbelieved, your final place [place of refuge] is fire, it [fire] is the one that is going to protect [guard] you now, and what a horrible place of a final return that is.

Ayah 16

۞ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ
ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ
فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿١٦﴾

Muhsin Khan
Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Quran), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurat (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for

them and so their hearts were hardened? And many of them were Fasiqun (rebellious, disobedient to Allah).

Nouman Ali Khan

Hasn't the time come yet for believers that their hearts should be filled with awe through the remembrance of Allah, through what came down of the truth (Quran), and they shouldn't become like those who were given the book much before, then a long period passed over them, then their hearts became hard? And a huge multitude of them are corrupt.

يَأْنِ comes from the word ٱلآنَ which means 'now.

Ayah 17

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْـَٔايَـٰتِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿١٧﴾

Muhsin Khan

Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.

Nouman Ali Khan

You had better known Allah gives life to the earth after it died; We have clarified the signs to you so that you all can understand.

Ayah 18

إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَٰتِ وَأَقْرَضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعَفُ
لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

Muhsin Khan
Verily, those who give Sadaqat (i.e. Zakat and alms, etc.), men and women, and lend to Allah a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).

Nouman Ali Khan

Those who confirm the truth and those who gave Sadaqa, and those who gave from the women, and gave to Allah a beautiful loan, it will multiplied for them, and they are going to have noble [gracious] compensation.

Ayah 19

وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦٓ أُو۟لَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ وَٱلشُّهَدَآءُ عِندَ
رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١٩﴾

Muhsin Khan
And those who believe in (the Oneness of) Allah and His Messengers, they are the Siddiqun (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allah - Islamic Monotheism) and deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the blazing Fire.

Nouman Ali Khan

And those who believe in Allah and His Messengers, those are actually the ones who truly [in the most powerful way] confirm the truth, and those are the witnesses before their Master [also means those who give lives before their Master], they have their compensation and they have their light. And those who disbelieved and lied against Our miraculous signs, those are the people of hell fire.

Ayah 20

ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ
فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ
فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَٰمًا ۖ وَفِى ٱلْءَاخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ
ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ٢٠

Muhsin Khan
Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.

Nouman Ali Khan

You had better known [realized] the worldly life, all it amounts to is play and entertainment, and beautification [image] and boasting among you, and your obsession with money and children, all of that is like the example of a perfect

rain, the produce that came as a result of that rain impresses the farmer [who had buried the seed], then it matures and you are going to watch it turn yellow, then it becomes worthless. And in the end the only thing left is either intense punishment or forgiveness from Allah and His contentment [pleasure], and what worldly life is, if not means by which people get deceived.

دُنْيَا [dun'ya] comes from the word أَدْنَى and means 'the lowest life'

كُفَّار [kaf–far] here means 'farmers' because كَفَرَ is to 'bury a seed'.

Ayah 21

سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢١﴾

Muhsin Khan

Race one with another in hastening towards Forgiveness from your Lord (Allah), and towards Paradise, the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His Messengers. That is the Grace of Allah which He bestows on whom He pleases. And Allah is the Owner of Great Bounty.

Nouman Ali Khan

Race [compete] to forgiveness from your Master and [race towards] Jannah [garden], the expanse of which is the expanse of sky and earth, [that Jannah] has been prepared for those who truly believed in Allah and His Messengers. That is the favour of Allah, He grants it to whoever He wants. And Allah is the possessor of the ultimate favour.

اَلسَّمَاء [As-Samaa] is 'everything above us'. It is an unlimited term, whereas السَمَاوات [As-samawat] meaning 'skies', is limited term.

Islam demands service. Islam is greater than an individual's own adherence but individual's conviction should benefit the society as well. It should bring justice to social interactions and families, and enlighten business and people should know about Islam. This Ayah is asking Muslims to race in the causes that are of benefit to the Deen and the society.

Ayah 22

مَآ أَصَابَ مِن مُّصِيبَةٍ فِي ٱلۡأَرۡضِ وَلَا فِيٓ أَنفُسِكُمۡ إِلَّا فِي كِتَٰبٖ
مِّن قَبۡلِ أَن نَّبۡرَأَهَآۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ٢٢

Muhsin Khan
No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz), before We bring it into existence. Verily, that is easy for Allah.

Nouman Ali Khan

There is not a single targeted calamity anywhere in the world or it happens deep inside you, except that it is in a book from much before, but the fact that we created it. That is very easy for Allah to do.

مُصِيبَةٌ [Museebah] is used in Arabic for 'an arrow that hits its target' and is also used for 'calamity'.

بَرَأَ [Bara-aa] is one of the words that means 'to create', but اَلبُرْءُ interestingly also means 'being healthy after being sick', 'to create a relief'.

Ayah 23

لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ ءَاتَىٰكُمْ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

Muhsin Khan
In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allah likes not prideful boasters.

Nouman Ali Khan

So that you stop becoming sad over things you lose, and so that you don't become overly happy over your successes and Allah does not like any person that is Mukh'taal.

مُخْتَال [Mukh'taal] comes from the Arabic word خَيَال which means 'imagination'. مُخْتَال is 'someone who has a really imaginary high sense of self'. Usually this expression is used when Allah talks about materialistic people, arrogant people, and self-indulged people. This Ayah is talking about struggling for Allah, but Allah is telling us that the pride and self-image can make its way in to it.

Ayah 24

ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ ۗ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ ﴿٢٤﴾

Muhsin Khan

Those who are misers and enjoin upon people miserliness (Allah is not in need of their charity). And whosoever turns away (from Faith Allah's Monotheism), then Allah is Rich (Free of all wants), Worthy of all praise.

Nouman Ali Khan

Those who engage in greed [miserliness] and tell other people to be the same way. And whoever would turn away, then Allah

Himself, He is the ultimately independent/the ultimately free of need/the ultimately wealthy, and He is Self-Praised [he doesn't need your praise].

Ayah 25

لَقَدۡ أَرۡسَلۡنَا رُسُلَنَا بِٱلۡبَيِّنَٰتِ وَأَنزَلۡنَا مَعَهُمُ ٱلۡكِتَٰبَ
وَٱلۡمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلۡقِسۡطِۖ وَأَنزَلۡنَا ٱلۡحَدِيدَ فِيهِ بَأۡسٞ
شَدِيدٞ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعۡلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلۡغَيۡبِۚ إِنَّ ٱللَّهَ
قَوِيٌّ عَزِيزٞ ٢٥

Muhsin Khan
Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion), and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty

Nouman Ali Khan

We, no doubt already sent out messengers with clear proofs, and We sent down with them book [religious teachings] and the scale [principles of justice], so that people could stand upright with justice and fairness. And We sent iron down, in which there is intense means of war, and it has other benefits for people too, and so that Allah may expose truly who will aid Him and His messenger in the unseen. Certainly Allah is ultimately Mighty, He is the final Authority.

Ayah 26

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَٰهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا ٱلنُّبُوَّةَ
وَٱلْكِتَٰبَ ۖ فَمِنْهُم مُّهْتَدٍ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٦﴾

Muhsin Khan
And indeed, We sent Nuh (Noah) and Ibrahim (Abraham), and placed in their offspring Prophethood and Scripture, and among them there is he who is guided, but many of them are Fasiqun (rebellious, disobedient to Allah).

Nouman Ali Khan

No doubt, We sent Nuh and Ibrahim, and We placed in their lineages (offspring) prophet-hood and the book, and among them is the one committed to guidance, and a multitude of them are corrupt.

Ayah 27

ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ
وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً
وَرَحْمَةً وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ
ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ أَجْرَهُمْ ۖ
وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٧﴾

Muhsin Khan

Then, We sent after them, Our Messengers, and We sent 'Iesa (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the Monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance. So We gave those among them who believed, their (due) reward, but many of them are Fasiqun (rebellious, disobedient to Allah).

Nouman Ali Khan

Then we followed up on their traces with our messengers, and we followed him up finally with Iesa- son of Maryam, and We had given him the Injeel, and We placed in the hearts of those who followed him, compassion and mercy, and monasticism [monk lifestyle] is something they invented on their own, We didn't write that on them, except they wanted to please Allah, they didn't give it due consideration as it deserved to be given [they were not able to keep up with it]. Then we gave those among them who truly believed, their compensation, a huge number of them are actually corrupt.

قَفَا [qafa] means 'to follow right behind someone'

Ayah 28

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن
رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ غَفُورٌ
رَّحِيمٌ ٢٨

Muhsin Khan
O you who believe [in Musa (Moses) (i.e. Jews) and 'Iesa (Jesus) (i.e. Christians)]! Fear Allah, and believe too in His Messenger (Muhammad SAW), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you. And Allah is Oft-Forgiving, Most Merciful.

Nouman Ali Khan

Those of you who have Iman, be cautious of Allah, and truly believe in His messengers, He will give you twice the portion from out of His Mercy, and He will place a light for you that you will walk in, and He will cover your sins, and Allah is extremely forgiving, always ready to show mercy and care.

Ayah 29

لِّئَلَّا يَعۡلَمَ أَهۡلُ ٱلۡكِتَٰبِ أَلَّا يَقۡدِرُونَ عَلَىٰ شَيۡءٖ مِّن فَضۡلِ ٱللَّهِ ۙ وَأَنَّ
ٱلۡفَضۡلَ بِيَدِ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ٢٩

Muhsin Khan
So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allah, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allah is the Owner of Great Bounty.

Nouman Ali Khan

So that people of the book don't misunderstand that they don't have any portion of Allah's favour left, and that the favour is in the Hands of Allah, He gives that favour to whoever He wants, and Allah is the owner of the ultimate favour.

Many translations of this Ayah in Quran are negative in nature. There is a way to look at it positively. The

negative interpretation is that لاَ will not be interpreted. It is regarded as لاَ زائدة. And with this view the Ayah translates into "so that people of the book know that they have no control over the favour of Allah" meaning that Muslims have been given double compensation so that the people of the book realise that they no longer have the favour of Allah. The positive interpretation respects the لاَ where it is, and with this it means "so that people of the book don't misunderstand that they don't have any portion of Allah's favour left" meaning that people of the book know that hope is still alive, there is a way out and final message has arrived.